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Two Nakamuras & Film Starlet



By JACK NAKAMOTO

Pictured above is Cpl. Dick Nakamura with a movie actress and our Sally Nakamura. Cpl. Nakamura, the RCAF public relation photographer who returned last summer from a five-month visit of Japan, Korea and other points in the Pacific tells of an accidental meeting with his namesake, Sally Nakamura. Sally, a former Asahi ball-player and singer in pre-war Vancouver days, was featured as a villain in the first joint Japanese and American made movie, "Tokyo File 212."

Stationed in Tokyo, Dick was billeted in the camp of the British Commonwealth Occupation Forces when he received the assignment to go to Pusan, Korea. So he went to Haneda airport and like the fine photographer he is, with an eagle eye always bent on taking scoop pictures, he spotted Sally Nakamura, sporting a moustache and wearing a dark blue suit with blue and red candy-stripe tie. In company with him was a comely American Nisei starlet, Reiko Otani, wearing an orange-red shortie coat and holding a bouquet of flowers. They were waiting for the arrival of a Hollywood movie producer who was slated to make plans for another movie for them.

Dick approached them and introduced himself: "My name is Nakamura." Sally, who apparently didn't hear the first part of the statement asked with a surprised look, "How did you know my name?"

"No — my name is also Nakamura," Dick corrected.

Sally recalled some Nisei he had once known in pre-war days, some of whom Dick knew or was acquainted with.

With the RCAF North Star aircraft ready for departure, Dick cut short their conversation, regretting that their meeting had been all too brief and then boarded the plane.

Nat'l. JCCA Asks Harris To Consider Re-Admission Of Ex-Japan Army Men

The National JCCA last month submitted to Hon. Walter E. Harris, Minister of Citizenship and Immigration, at Ottawa, two cases where natural born Canadians of Japanese ancestry who were compelled to serve in the Japanese armed forces are debarred from re-entry into Canada under present Government policy.

George Tanaka, National JCCA executive secretary, pointed out that in parallel cases having to do with natural born Canadians of German or Italian ancestry who were also, by force of circumstances, compelled to serve in the German and Italian armed forces, Government policy did not appear to be consistent as in these cases applicants were being granted re-admission to Canada.

The two applications were submitted to Harris since the National JCCA felt that "mitigating circumstances" merited consideration for granting admission to Canada. Harris had previously stated that it was the policy of his Department to consider these cases on their individual merits and if the applicant had tried to assert his status of a Canadian citizenship when induced in the Japanese army, that such a factor would work towards the granting of re-admission.

The circumstances and conditions of these two cases, the National JCCA felt, were common to all Japanese Canadians who, having been stranded in Japan by the outbreak of hostilities, were eventually forced to serve in the Japanese armed forces.

Some "mitigating" factors were listed as follows:

(a) During wartime, the Japanese government was under the strong influence of the military, which exerted every force at its command to subjugate the Japanese people. The military arm of the Kempeitai (Military police) kept a close control over the people. Public opinion in Japan was thus under the influence of the military.

(b) Under these condtions, JC's were subjected to the suspicion and prejudice of the public, due to the difference of their Canadian birth and by a degree of Japanese language difficulty.

(c) JC's faced serious consequence, both to themselves and to their relatives, if they opposed the military by refusing to accept military service. Their concern for their relatives who would suffer at the hands of the Kempetai, local police and neighbours, if they refused, forced them under conditions of great mental hardship, to accept military service.

One of the cases whose sister and parents live in Hamilton, had been forced to attend the Japanese Army Communications School for a period of six months until the end of the war. His father is a Canadian Army World War I veteran and served in England and France during hostilities.

The other case whose family lives in Toronto, had gone to Japan in May 1941 for a visit and was consequently cut off when war broke out. He was conscripted into the Japanese Army and was later shipped to Singapore. Immediately after the surrender, he appealed to the Canadian Gov't. through the Br. Intelligence Office in Singapore for permission to return to Canada.

He had planned to desert the army and after deserting in Java, he was captured and brought to court-martial. Upon being grilled by the Kempeitai, he maintained that he had no love for Japan and that it was against his conscience to fight against the Allied Powers because he was raised in Canada and was a Nisei. He was sentenced to two years of hard labour at the Singapore Military Penitentiary from which he was released at the end of the war. He is presently living in Tokyo.

A HOME FOR THE AGED ISSEI

Impractical or Possible, Very Problematical

By KEN ADACHI

IN DELVING INTO the question of a Home For the Aged Issei, I have come to realize, with a certain amount of dismay, that here we have a problem of tremendous scope and difficulty, one that requires a lot of footwork and more than a preliminary research.

When I discuss a home for the aged, I am not quite sure that there is an immediate need for such a home; there is little with which I can pin-point any need. Nor can I say that there will be a crying need for one in the near future. Notwithstanding these thoughts, we can readily see and with more than furtive glances at the obituary columns, that the Issei have reached an era, called by some, "a golden age"; by others, "a twilight grey". Whatever the interpretation, there is the realization that generally speaking, the Issei are growing old and have reached that mellow period where their vigour is behind them and subsequently children and memories their only sustenance from the ennui which sometimes is the fate of the old and the weary.

Most of the Issei will never require a senile retreat. The diligent harvest of their productive years may have given them a nest egg on which to roost or else their children offer them comfort. Still further, old age pensions, plus further assistance will carry them through.

But among the Issei, similar to any race group, there are inevitably the needy, the poor, the forlorn, the sick who would like to spend their waning years in security, among congenial companions, and putter about, trading their reminiscences without the bitterness of feeling unwanted. For such, an old age home specifically for the Issei will be ideal.

In the Toronto district alone, there are roughly 300 Issei over 60 years of age, an overwhelming figure when one thinks about the decade ahead, when many more Issei will enter this bracket.

IN THE THROES of a research of sorts, I went to see Mr. Bernard Gottlieb, Director of the Toronto Jewish Old Folks Home, energetic and sympathetic to the questions and problems which I threw at him during the course of an interview and an inspection of the Home.

The inescapable lingering odour of aged incumbents is not always pleasant but the happy glow on lined faces was more than of a compensable quality. I surmise that this Home which embraces an auditorium, a synagogue, a recreation room complete with TV, in addition to the other essential facilities, was more than adequate in the need of keeping the old people happy.

Mr. Gottlieb told me that the Home, established early in the century, is sustained mostly on donations from the Jewish community and also on financial aid from relatives of the patients. What he emphasized was the need for the wholehearted and unselfish aid from the Japanese Canadian community should a move be brought about to start a home for the aged for the Issei.

One of the interesting points in our discussion concerned the psychological problem of overcoming the feeling that there is some sort of social stigma in entering a home, since I am pretty well convinced that in the case of the Issei, a problem of such a nature will inevitably arise. The problem will require deft and careful handling should the time ever arise.

IN ANY PLANNING of a Home For The Aged, the foremost problem of finances raises its ugly head. In this respect, I learned from Mr. L. E. Ludlow, Chief Supervisor of Homes For The Aged in Ontario, that pecuniary aid from the provincial gov't. is almost negligible except in the case where a new home is constructed. One must consider not only the initial investment capital but also the operational cost which mount to a forbidding figure when one thinks in terms of a home sustained on the basis of Japanese Canadian aid.

The Charitable Institutions Act stipulates that 50% of the costs of constructing a new building plus a grant of $1,000 per bed will be given. There is little provision, unfortunately, for reconversion of an old residence which an organization such as the Ontario JCCA (who are at

(Cont'd on Page 2)

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DANGEROUS PRECEDENT

From all reports received, we must conclude that there is a revival of spirit among the Japanese Canadians in British Columbia over the JCCA, its ideals, its future. The Sixth Annual Conference held last month in Vernon showed signs of such a resurgence. Up to now the general consensus of opinion had been that the B.C. JCCA was in danger of disintegrating through reasons, both apparent and/or hidden below the surface. The important reasons included the geographical and the financial.

The Conference, however, allayed some of the immediate fears that the JCCA in Canada would show signs of crumbling through the weakening of one cornerstone. It must be realized that any organization, particularly such a one as the JCCA where its member chapters are far flung, depends upon unity and cohesion between the members.

The B.C. Conference accepted the quota of $1,152.00 to the National budget of $4,800 which had been drastically stripped from $7,200. But there was an important rider attached to B.C.'s acceptance, a rider that stipulated that it would accept its quota should the other provinces accept their quotas.

Such a rider, we think, shows a dangerous tendency. It places the other provinces in a position of having to accept the National budget. This conditional acceptance reflects an undertone of uneasy caution. It is a situation that says petulantly, "If you won't pay your share of the bill, I certainly won't pay my share at all." It is, in short, an ultimatum.

How the other provinces — Alberta, Manitoba, Ontario and Quebec — will react is another matter although we are sure that the need of the JCCA on a national basis is topmost in their minds.

We feel there is a distinct danger in the B.C. attitude since the JCCA depends solely upon financial support from the provincial chapters. There is the danger since the National JCCA has lowered its budget by $2,400, from $7,200 to $4,800, a figure which represents the minimum figure on which it can operate. It obviously cannot stand any further cutting. The present cutting reflects the trend where the provinces have been gradually asking for cuts in their quotas because they feel a need for greater emphasis on local and provincial levels.

It is time to take stock; it is time to stop and think. We know the JCCA is an active force but a sober and realistic look must be taken at the diminishing of funds. Such an attitude as the B.C.'s rider is not too healthy.

The financial baby of the JCCA is one that is having distinct growing pains acute and troublesome. There is danger of malady.

ANSWER TO T.M.K.

What is the True Version?

Editor, The New Canadian:

This letter is a reply to the cackling wise-cracks of T.M.K.

Let us do some plain reading without twisting other people's arguments. In the words of Mr. Sitarr, the essence of his article dealt with the problem which he felt the Buddhists faced: to change their doctrines to make them come into keeping with the prevailing value-system. The reasons for this necessity are not clear in his article — whether they be considerations of cultural assimilation or of group survival or, as his later arguments claim, of a cultural functionalism. However, it is in this connection, as Mr. Sitarr sees it, — of the Buddhist leaders not facing this situation, and of the consequent general religious apathy of this group, that any insinuation was made about the Buddhists being lukewarm.

The writer chose at first not to deal with the entirety of Mr. Sitarr's arguments, for his position involved at least two fairly difficult questions: (1) What is the prevailing value-system? and (2) What is religion? (Although T.M.K. would like to treat this topic in a high-flown manner, the problem is unfathomable in depth; and for us to brush this matter off in a few sentences would exhibit more courage than information.) Instead, the writer took one section of Mr. Sitarr's article and argued that the Buddhists cannot be attacked as being conservative and marginal. Our contention was that Buddhism is perfectly compatible with the Canadian community and does not need to be changed; that the marginality of the Bussei can be explained in terms of their being Nisei.

Mr. Ikuta, to our knowledge, did not make any value-judgments about Christianity; he merely pointed out some of the glaring errors in that now famous article of Mr. Sitarr. Above all, Mr. Ikuta pointed out that Buddhism in Canada is no such bastard-religion as Mr. Sitarr would have made it out to be.

The ingenious reply of Mr. Sitarr to our letter was that the essence of his article ought to be considered; that the teaching of orthodox Shin Buddhism is impossible in the cultural milieu of Canada, and should be changed if Buddhism is to be a living religion.

The writer's reply, too long to expect T.M.K. to have read, was that the prevailing value-system was not a consideration before which Buddhism or any religion need bow, especially when no such clear-cut pattern exists. We contended that the problem which the Buddhists as a religious group are faced with is to make more understandable their doctrines and that upon them they must stand or fall. Further argument was that the teaching of orthodox Buddhism in Canada is not meaningless.

Our economic interpretation of the reasons why Buddhism is so little understood even by the Bussei, very largely answers the questions of Mr. Sitarr, which had relevance only in relation to his original arguments. In short, it seems, Mr. Sitarr wanted to say that Buddhism has not "soul" to the Canadian public — Occidental or Nisei — because it being out of keeping with the prevailing value-system is religiously non-functional, and has little or no significance.

By quoting some American philosopher, Mr. Sitarr tried to introduce a cultural functionalism. Suffice it to say that the arguments of Mr. Sitarr's authority are debatable. Mr. Sitarr, himself, apparently aware of the difficulty involved, did not take the matter any further.

Our position is that values in religion have to come of conviction. They are found by the individual in the intra-personal and interpersonal situation. The choice of values cannot be vindicated scientifically or otherwise. Therefore, no so-called "prevailing value-system" can be exalted upon a priori grounds. Our contention stands consequently upon those same grounds explained in our first letter: the Buddhists cannot be accused of being conservative or marginal. Such epithets completely miss the point.

The history of religion is a history of people who could not agree with "the prevailing value-system." If the Buddhists themselves stand firm against some of the crassly materialistic values of industrial North America, they may acquire and perhaps have occasion to offer their fellow-men, if only in a small way, something of that inner Nirvanic quietude of the East.

Hideo Mimoto,
Toronto, Ontario.

P.S. If any further versions about the recent controversy should appear on these pages, the readers will no doubt be able to complacently enjoy, perhaps at our expense, a comparison of the situation with that portrayed in the film (Rashomon) inspired by the artistic insight of Mr. Ryunosuke Akutagawa.

HOME FOR THE AGED

(Continued from page 1)

present cogitating on a long-range plan) will probably undertake under limited working capital, except for the nominal sum of 10 cents a day per bed, a mere pittance when one thinks frankly about it.

The financial angle alone makes the outlook grim.

COMPLIANCE WITH the regulations set down by The Charitable Institutions Act under which rules it is necessary to receive a charter, brings more problems to the fore. There are many phases of welfare activity to be considered and also the necessity of maintaining an efficient staff which would embody a registered nurse, a superintendant, maintenance men, cooks, etc. There is also the need for occupational therapy and recreation.

One must visualize a home in a suitable location, whether rural or suburban, with proper accommodations which would comply with fire, health, safety and sanitation requirements.

THE PROBLEMS ahead of planning a Home, should not, however, be too formidable to overcome, should enthusiastic support be gained from all Japanese Canadian organizations and individuals throughout the province.

A Home For The Aged Issei will give that portion of the population a large chunk of happiness, serenity, and security in their waning years where the bitter would be alienated from the sweet. Should we not think seriously about this idea.

The Limit is 200

It's a great world in which we live.

In the midst of crime, violence, wars, earthquakes, famine, taxes, high cost of living, ulcers, unemployment and other pestilence and pitfalls on the complicated road of twentieth century life, man can stop on the curb to get het up over the unexpected and fictional marriage of two comic strip characters.

The Dogpatch affair which came to a marital head last Saturday took on all the aspects of a grave national crisis. It became the topic of the supper table, in the elevators, wherever people exchanged words about the events of the day.

It was a good story for the newspapers. One Toronto radio station actually called up the man behind Li'l Abner and that telephone conversation was repeated on the air several times.

The cartoonist was beseiged by such calls, wires and letters.

So long as the world can take time out from the toil and turmoil to make much ado about what their favorite strip characters do, the world, despite its muddled state, isn't such a bad place, after all.

ACROSS MY MIND ...

By Jack Nakamoto

To be able to speak and understand Japanese well has been one of my unfulfilled wishes. I wish to know the language fluently not only to understand more of our Issei folks, but also to snatch in the process something of the Japanese culture.

Sure, I could get by with what Japanese I know for daily use, but there's still a big gap in what I don't know, depriving me of all the pleasure and richness that could be obtained from knowing the language well.

I feel what Japanese I spout is akin to child-talk, and for this reason some Isseis, having their ears trained for understanding it, listen politely. However, when I let loose with some terms I've managed to learn, such as minshu shugi (democracy), nikka shinzen (Japan-Canada goodwill), heiwa joyaku (peace treaty), they are immediately aroused and lift their eyebrows wondering if I have reached maturity for conversational Japanese as well as for political discussions.

Anyway, it's a cue for them and they [illegible] to give with their solutions to the monume[illegible] problems of the world. I listen, and if they t[illegible] the dialects peculiar to their prefectures, I m[illegible] understand only one-third or one-half of wh[illegible] they're saying, or none at all. The worst part of all is that even if I do understand them, I'm completely lost as to how to express my [illegible] and opinions. I begin to squirm, searching frantically in my mind for the right terms and shades of meaning, but before I get around to opening my mouth they're all piling on me again with long-winded complicated discourses.

But the funniest part of it is that once a N[illegible] friend told me that his folks and their friends thought I was a wizard with nihongo! And [illegible] about all I had splattered out was a monotonous series of hai's and iiye's interspersed through[illegible] the evening. Of course, my being a good listener helped, too!

新日本風土記（十）▲宮城▼

コケシ作りの本尊

古老たちは新型續出に腹を立てる

コケシの産地は全國至らざるなしの盛況だが、宮城人にいわせれば「本尊はオラが方だつちや」といきまくのである。日本三景の一つ松島なんて振向きもせず、九州から買いに來るマニヤがあるという。とかくコケシの魅力の一つは善男善女をしてマニヤ性を發揮させる仕組にあるようだ。一本買うと又一本ほしくなりとどまるところを知らぬそうな。

コケシはやはり戰爭に關係があるという說がある。コケシ研究の權威エム氏や職人たちの話によれば「それあ誤解だろう。滿州事變の時から戰地への慰問品に愛用されたり太平洋戰爭中の疎開兒童に何よりのプレゼントだつたが」とある。あれはエロであるとなす說がある「全く關係はない。それは道祖神として別に發達している。木地屋（キジヤコケシ業者）が山中で、子供をあやすために作つたオモチヤだ」そうだ。

縣廳の話では、宮城こけしの從事者はひき手、色づけ合わせて四百人ほど。年産七十万個、五百万圓——終戰直後の八倍に當る。首ふり、アベック、お小姓、子守こけしなど、いわゆる新型が、ソボクの情キクすべき舊型を追放しつつある有樣で、昨年夏には新型の新案特許をめぐつて山形と宮城の業者がナワ張り争いをやらかしたものである。

鳴子、白石とともに三大分布地の一つ刈田郡宮村遠刈田温泉を少し入つた木地屋部落を訪ねてみた。彼らの祖先は近江方面から、良材を求めて山から山へ流れて歩いて來たものらしい。江戸中期からコケシを作り始めたといわれるが佐藤丑藏さん（六三）の家なぞは「三百年くれえ前のものだべな」という古さだ。何とか親王の系圖をみせられる。

貞明皇后への獻上品の木地をひいたという、名人の一人、佐藤文助さん（五一）も健在、動力のロクロを使つているが「足ぶみロクロやめたな、ラク（樂）してえからだべな。こけし作り、おらあまりスギ（好）でねえ、食うために仕方なくやつてるだ。こけしなんて何もむずかしくねえ。シロトがやつてるものな」とブッキラボーに答える彼は、新型つてやつにハラを立てているのかもしれぬ。

丑藏さんの息子二人は新型の賣出し作者、兄が動力ロクロ七台の工場を持ちコケシをひけば、弟は遠刈田温泉でアルバイト女學生など十四、五人を使つて、塗裝という現代的分業をやつている。それなのに丑藏オヌンちやんは昔變らぬ、足ぶみロクロ。「動力なんて面白くねえ」そうな。隣家の木地屋さんは山奥にめずらしく白壁、ガラスばりの新築。景氣の波がおしよせているのである。

故妻 **千歳** 儀腦溢血にてコールデール病院に於て三月廿四日突然永眠致しました事を生前厚知諸彥に謹告致します。三月廿五日レスブリッジ市クリスチャンセン葬儀社に於て東海林牧師司式の下に通夜を營み翌廿六日同社に於て樺山牧師司式の下に告別式執行の際は遠近の各地より態々御多忙中にも拘らず多數御會葬下され且又形辭御供花供花料等過分の御芳志を添うし衷心より感謝に堪えません。皆々樣から寄せられた御厚情に對し一々御禮申上ぐべき筈の處略儀乍ら紙上を以て厚く御禮申上げます。

三月廿九日

喪主 親川 清
長男 保
（在日本）長女 好子
次女 弘子
甥 次男
親戚代表 金城 保太郎
濱端 蒲助
大城 蒲助
友人代表 玉城 益榮
上間 源德
新崎 思武太
アルバタ州合同教會
同婦人會
聖公會

妻 **かめを** 儀腹部の病氣のため二週間前トロントのゼネラル病院に入院、手術の經過良好でしたが三月三十日夜急に死去致しましたことを生前厚知の皆樣に謹告申上げます。葬儀は四月二日午後八時から西クイーン街五五五のランクス葬儀社に於て淸水牧師司式の下に執行致します。

ブラッドフォード
夫 高木 敬助

■婚約

▲トロントの淺野力（トム）君と同市の菅森孫太郎氏夫妻の息女惠美子さんは三月二十三日菅森氏宅で婚約した

■結婚

▲トロントの井頭京一氏夫妻息隆氏とハミルトンの濱園ツヨ夫人息女メリー・アン・ミッルさんは舟本渉一氏夫妻の世話で三月十五日トロント市ホーリー・ツリニチー教會でグール牧師司式の下に結婚式を擧げインタナショナル樓に於て披露アメリカに新婚旅行した

■出生

▲トロントの松山レツキス氏夫人（舊姓早川スミエ）は三月十五日メイフエヤ病院で男兒を出産、ジーン・敏彥と命名

■死亡

▲ブラッドフォードの高木敬助氏夫人かめを氏（四九）は腹部の病氣で二週間前からトロント・ゼネラル病院に入院、手術をうけ經過良好だつたが三月三十日夜急に死去した。葬儀は四月二日午後八時から西クイーン街五五五のランクス葬儀社で淸水牧師司式で執行

▲コールデールの親川淸氏夫人千歳氏は三月二十四日同地病院に於て腦溢血のため死去二十六日レスブリッジのクリスチャンセン葬儀社に於て樺山牧師司式で告別式を執行

御禮

前略、長男公俊事入院中より引續き永眠致しました節は何かと御同情を賜り又告別式及葬儀の際は御多忙中のところを態々御來臨下され數々の御芳志に預りまして有難く感銘の至りであります。早速御伺い致し御挨拶申上べき筈の處勝手乍ら取急ぎ其儘に歸宅致しましたが略儀を顧みず紙上を以て厚く御禮を申上げる次第であります。

ハミルトン 宇都宮 鹿之助
モントリオル 吉榮
知已皆樣

相互の融和を計る

ト市團体代表者會 虚禮廢止を强調

既報、トロント市協一世部主催の市内團体（一世）代表懇談會は去る卅日午後二時半からリジョンホールで開催、一世部委員のほか出席代表者は次の通り

△きさらぎ會中井幸平、内田一作△佛教會大西乙吉、小財新九郎△同婦人會大西夫人△合同教會日系人部常務政治、久芳光達△同婦人會釜田きぬ、西河原たつ子△聖公會角利鳳、平松豊志△同婦人會角静代、萩野照代△養會門永友次郎　嶋本正信

まず一世部の古川副委員長司會、信岡委員長の挨拶ののち古川氏を議長に推し、五時間餘にわたり日系共通問題について隔意ない意見の交換と熱心なる懇談が重ねられた結果大体次のような結論に達した

△各團体との連絡協調――公衆的な催物が豫定されている場合、それとカチ合わぬよう期日をアレンヂするためと各團体との連絡を圓滑化するために『團体幹事會』を定期的に催す必要が强調され、一世部ではその具体化を諮ることとになつた

△團体代表懇談會は春秋二回開催を豫定し、日系問題を討議すると共に各會との連絡親密をふかめる。日本からの來訪者に對してはそれ〴〵團体が世話した方が良いであろう

△生活改善（虚禮廢止）について――婦人代表は結婚式についての悪習慣を指摘。とくに披露宴における日系人の悪醜態は見るにたえざる者があるから『披露には酒類は絶對出してもらいたくない』というまでの聲も上がり、プレセントについては品物がだん〴〵派手なものになり重複する嫌いがあるので話し合いで新生活に必要なる家具等をきめられる近親者の分は兎に角として、一般は祝儀（金）で贈つた方がよかろうという話も出た

又各人種の風習を參考に調べたがよいという意見もあり、兎に角結婚式は厳粛、披露は質素にすべきだということに意見が一致、

冠婚葬祭にあたり出來るかぎり虚禮を廢し質素を旨とすることを日系人に要望することを申合せる

ことになり、たえず生活改善への努力がちかわれた

△日系人會館建設につき＝一世部の近藤傳作氏より説明、トロントの『輿論調査』によると會館の必要を認めて賛成する一世は大体七五パーセント二世は五七・五パーセントで二世の關心は一世よりうすい完全設備のホールとすれば建築費だけで四十万乃至四十五万弗。代案として古建物五万弗見當を購入、ホールに改裝し株募集で資金調達することに相當關心が拂われたが結局近藤氏報告に對する最終的な檢討はここ二ヵ月後の代表者會議で加えられたのち賛否が決定されることになつた

△日本難民救濟――戸別訪問せず一般から任意の寄附を、また各團体の殘金の寄附を一世部で取次ぐ。特別會計新善太郎氏に引續き就任方を求めニユセフへの寄附金として百弗を留保してある分は、その方の寄附募集がないので日本難民救濟資金の方へ繰入れることになつた。

「羅生門」を見る

沖廣浩一郎

「羅生門」がタウン・シネマに來たので、一夜、ヒマをつくつて見てきた。評判がある映畫なので評判を見にいく様な氣持であつたが、觀たあとでしばらく考えてみないと自分にはどういう風に言つたらいいのか解らない様な感じである。

映畫を批判するという様な柄が第一自分にあるかどうかからしてあやしいのであるからして、見て忘れてしまえばそれまでのものなのだが、何かしらそれでは少しばかり心殘りの様にも思える。

素人の自分でもたしかな事として一つ言える事はこの國にいてみる事のできた日本映畫の中ではこの様な映畫は今までに一つもなかつた事だ。日本人のお客さんというものを頭に入れていないで撮つてきた映畫であるから、或は一般からいえば面白くもない映畫として評判が惡いかも知れない。多分そうだろうと推察はできる。

しかし、これが國際映畫の批評界で大賞作品であり、またアメリカで更に外國映畫の優賞作品として評判されているという事は我々のみる眼がどの様なものでもあれ、氣持のいい誇りである。

「羅生門」は始め日本では評判が惡く外國に出て、やんやと言われたので、いま一度見直して今では大したものの中に入つた様に書かれている。自分はその様な事を頭に入れていて見たのであるが、そういう氣持は映畫を見る場合には見る眼の毒になる。何氣なく見て何氣なくつかんで見なければ自分の批評は成立しないものだ。

この作品に、どこにコクがあるのかとそれを探すのだが、それが深くかくれている。劇場を出て歩きながら、そいつが曲者かも知れんと思つたりした。しかし、また考えてみると映畫を見ている間中、よく感じさせられる空白な氣持はみじんもこの映畫にはない。充實したテーマがあり、それが迫つている。

連れの妻たちが、こんな馬鹿げた裸やボロ布の寫眞を白人の間に見せるのは恥しい、などといつているのを聞きながら、撮影の技術も非常に印象的であり、多分、地に寝ながら仰向きに撮影機を空に向けながら移動しつつ寫したであろう樵夫の歩行を、空をバックにした樹影の移行で表現しているあたり、平凡の様にも考えられるが、やはり技術の美だと思うのである。

俳優の演技は適度の上映スピードと調和して滿點であるように思える。心理を表現する顔の表情に馬鹿氣た芝居氣がなく、それが上品な香氣を放つているし、朽ちかかつた「羅生門」と一つのブッシュと白洲の場面を背景にして、たつた五人の男と二人の女とのお芝居でありながら全容をつらぬいて一つも物足りないということはない。妻たちはボロ布などというが、きたない感じなどは自分には感じられなかつた。

何か道德的なものを探し出して、自分はこのエイ畫をほめようという氣にもならないが、何か考えてみなくてはならぬようなものを殘した事は感じる。そして、それが一寸、自分等の風俗の標準では掴めないところに、その道の人たちは名作としての値打をつかんだのであろう。



雜錄

梅月生

三十數年來の舊友から便り

「なつかしいですね。何十年ぶりでしよう。君が僕の友人であることを全然知らなかつた妹の最近の手紙の中に、君の名が出たのでオヤーと思つた。そして妹の送つてくれたニューカナデアンで君の名を見て、やつているなあーと思つた。

「僕は二十數年前日本に歸つてから、滿洲事變、中國戰爭、太平洋戰爭と、引續く軍國主義のもとに、さいなまれて來た。その間にも、君たちが歸國していて、日本のどこかでバッタリ出會うこともあろうと期待していたものだ。僕たち平和主義者にとつては實に苦々しい二十年間だつたのだ。しかし、やはり最後に來るものは平和だつた。

「終戰と同時に京都で勞組の諸君に勞働講座を始めた。そして今日までに數百名の卒業者を出した。現在も山科精工所の組合員に毎月曜日講座をしている。これが僕の唯一の樂しみです。講義の筆記ノートを一冊おくる。

「ニューヨークで共産主義にかぶれ、失禮な手紙を君に書き送つて、鈴木先生にしかられたことを殘念に思つている。おわびしたいと思つていたのに、その機會を得ないうちに鈴木先生が他界されたことを、いとこの足立信長から聞いた。トルストイの『戰爭と平和』のような偉大な小說を書きたいと言つて居られた先生であつたのに——。

「君もそうであろうが、僕が生れて始めて人生の眞實をつかみ得たのは、全く先生のおかげであつた。僕の精神的人生のスタートは、鈴木先生によつて與えられたのだ。このたび鈴木會が發足したようだが、僕もぜひメンバーの一人に加えて頂きたい。

「ながいこと鈴木先生の他界は知らなかつたが、佐藤俊子女史が日本に歸つていられることを、內地の新聞雜誌で知り、お目にかかりたいと思いながら、時をすごすうちに女史は戰時中、上海の路上で歸らぬ人となつてしまつた。俊子女史にも數々のクントウを受けた僕としては、ぜひ一度お目にかかつて禮を表したいと思つていたのに殘念なことをした。」

二三日前、全く豫期しなかつた舊友佐々木三一郎君からこんな手紙を受取つた。たしかに見覺えのある字ではあつたが、讀み終るまでは實際氣がつかなかつたほどの驚きと喜びであつた。

話は三十四年の昔にさかのぼる。私がカナダに來たのは一九一八年の初め、大陸日報にであつた。私と同い年の佐々木君は『大陸』の發送の仕事をしながら學校に行つていた。新聞にアドレスを押しながら「桃中軒」を眞似てうなつていた。發送の用意が出來ると、ワゴンに新聞を積んで郵便局まで引つぱつて行つた。そんな時代であつた。

彼の名は三一というのが本當だそうだが、それは、おやぢが何れは日本に連れてかえつて代議士にする時にむづかしい字では選擧民が書けぬからわざとやさしい名をつけられたのだとも話していた。それやこれやでいつとはなしに親しい友たちとなり、青春の語らいやら、室內で共同のコックをして空腹を充たすような仲となつた。

そのうちに『大陸』に鈴木悦氏が日本から來、やがて俊子さんが來て、彼も私も鈴木さんらに接するようになり、佐々木君が手紙の中に書いているような交際となつたのであつた。

苦學しながらハイスクールを出た佐々木君は、向學の心をもやしてトロントに去り、更にニューヨークに行つた。そこでは、こないだ亡くなつた西村義雄氏その他に知られ一と頃は華やかしいリーダーとして活躍していたが、そのうちにプッツリと消息が絶えて日本に行つたとか聞いたのが最後であつた。東京で映畫のシナリオ書きをしているとか風の便りに知つたのではあつたが、それ以上には消息を知る由もなかつた。

その佐々木君から手紙を頂いた私は、遠い昔の夢を再び追い、なんとも言いがたいなつかしさとほほえましさを覺えている。

常着（つねぎ）

板口富美子

私の食べるかわりに、
あの子に食べさせることは
私自身が食べるのと同じほど
滿腹になる。

私は食べることだけが
生きているすべてではないけれど、
あの子は食べることだけが生きているすべてなのだから。

私はまだ／＼他のたのしみを
澤山しつているけれど、
熱病で腦をおかされてしまつたあの子は
食べることの他はなんにももたないのだから。

友ももたず、
光ももたず、
そうしてやみももたず
慾もしらず
、、
とくもおもわず
地上にすむにはあまりに透明でにごりがない。
からかう子どもたちにまじめでこたえ、
いじめる子どもたちに少し腹立つてもみせるけれど、
人の子のなやみもわずらいももたず、
いつも　あるがまゝ　なるがまゝに——。

人のみているときも、
人のみていないときも、
いつもかわりなく
小利口な人たちが
きかぬらしくして人の話をきくときも
あの子は
きくときはきくらしくしてきいているし
きかぬときはきかぬらしくしてきいていない。

うわべとうちと
いつも同じなので
よ分の心配が何もいらない。
ほしいときは　ほしそうにして　ほしがり
足りれば足りたらしく滿足する。
ほしいけれどもほしくないふりや
ほしくないけれどほしいふりは
あの子には用のないこと。
、、
うわべをつゝむ着物のいらないことは
何て心がらくなのだろう。

一人の人間が
二いろも三いろもの着物のいる
利口な人たちは
あの時の着物、この時の着物で
いつも心がおちつかない。
青や赤の着物をすてて、
もう一度生れたときいただいた
たつた一枚の産着だけを
取り出してみよう。
きれいに洗濯して
それだけを四六時中の常着としよう。
あの、白痴娘のように——。

カナデアン

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平和條約、上院で審議承認へ

「これにより日本は自由國家となる」

【オタワ發】ヒユーゲッセン上院議員（上院政府黨副首領）は廿八日上院議會に對日平和條約を上提、承認を求めるにあたり「カナダは平和條約を最大限度に同意した條約だとみなし、これによつて日本は自由國家にもどるものであると考える」と語つたが、ヒユーゲッセン上議はソ連が對日問題の解決をしぶつていることをこつぴどく非難し「われわれはいまや日本が侵略のばかばかしさを充分に眼ざめていることをのぞんでいる」と次の如く述べた。

對日平和條約について西部諸國は四年間もソ連と話合ひをしてきた。ところがソ連との交渉ではありがちなソ連側の回避、悪口とウソの連續でツャムャにしてしまうのである。

上院保守黨首ヘーグ上議はカナダは國際問題については各政黨は同一歩調をとるべきであると信じると述べ、平和條約を承認した。平和條約は上院國外關係委員會に廻付されそこでピアソン外相はじめ關係大臣が内容につき説明することになつている。平和條約はまだ下院では上提されていない。

佛國も承認

【パリ發】フランス國會は廿八日對日平和條約を承認した。正式批准の前奏であり平和條約はフランスの批准によつて發効となる

再選候補に立たず

ツ大統領、決意を表明

【ワシントン發】ツルーマン大統領は七十歳、民主黨政治家五千人の會合ディナー席上、來る大統領選擧には再立候補しない旨發表、大きな反響を與えた。ツルーマン大統領は演説中に「私は再選のために候補に立たない、私は永く國家に仕えてきた。そしてそれを忠實且適切に果してきたと思う。私は再出馬を受諾しない。ホワイトハウスで今後四年費すのは私の任務でないと思うからである」と述べている。目下米國では共和黨側ではアイゼンハワー元帥、民主黨側ではキフアイバー上議が大統領候補として有力である。

カナダの極東政策もめる

目下オタワ議會ではカナダの外交政策に對する討議が行われているが、とくにカナダの對極東政策についてピアソン外相が、朝鮮の休戰が成立したあかつきは臺灣の問題もふくめて一般極東に關する問題を處理しなければならぬと言明したことに對する反對論が起つている。ある議員は「なぜソ連は朝鮮を攻擊したと思うか？彼等は朝鮮がほしいのである。なぜなら朝鮮は日本の心臟めがける短劍となるからだ。彼等は日本は戰爭愛好國とよく承知している。日本をソ連勢力範圍内に入れたいのだ。それがマ元師の輝かしい行政によつて日本をソ連から救つた。いまとなつて台灣を中共に引渡せば、それこそフイリッピンは大變だ……」と述べている。

米駐屯軍地域で爆彈五個を發見

【東京發】日本警察は卅一日横濱の連合軍駐屯地域から五個の手製時計仕掛け爆彈を發見した。そのうちの三個は連合軍住居地區の附近で發見され他の二個は横濱市北方の陸軍物資集積所でみつかつた。

日本軍に服した二世の再入國をオタワへ要請

【全加市協發表】全加市協では先週オタワ政府のハリス移民相に宛てて、强制的に戰時中日本の軍隊に服役したために出生國カナダに歸ることを拒否されている二世につき、日本軍務に従はねばならなかつた事情を詳細に訴へて、諒解ある決斷が移民相によつて市協にもたらされるよう訴える書簡を送つた。

△一件はピーシー大學卒の二世で日本訪問のとき戰爭となり、入營を强制され、シンガポールに出征、しかしカナダに忠誠を誓う心情は變らず脱走して捕まり軍法會議にかけられて二年間の重役に服しているうち終戰となり、目下東京で妻と一子が歸加を待つている。

△他の一件は第一大戰の日系歸還兵の息で、この二世も日本軍隊の通信學校に終戰まで通學していたもので、姉さんから移民相に弟の歸加を許可してもらいたいという願書を出している。

△市協の手紙中には「開戰當時に日本に在住していたすべてのカナダ生れ日系人に遅かれ早かれ日本の軍隊に强制服務された」事實を指摘、もしそうしなければ彼等の親類家族に異常な精神的ないし經濟的苦痛が與えられることを恐れてそれに服したことを述べている。

日加貿易への進出

二世の活躍をカナダ協會が期待

【東京發】在東京カナダ協會では三月[illegible]日と十五日の二回東京ホテルに會合して本年再び米・加方面へ貿易のため旅行される米本新次氏を中心に色々と意見を交換した。話題の中心は講和發効後の日加間の貿易、在留日系人の將來への希望等に集中されたが、戰後日・加間の貿易が相當活ぱつに行われ、更に今後に期待されるものが多いだけに、在加日系人、特に二世のこの方面に進出されることを期待する聲が多く、在加日系人の日本への問合せについても情報を交換したい旨を傳えることになつた。

駐日英大使にデニング氏決定

【ロンドン發】日本政府は卅一日極東に關する專門家であり外交畑育ちのエスラー・デニング卿を講和發効後最初の駐日大使として承認したと消息筋では語つた。デニング氏は無任所大使で一九四三年から四六年まで東南アジア連合總司令部付の最高政治顧問であつた

カナダは不人情だ

逆境かこつ蔣介石との會見談

カナデアン・プレス特派員ウイリアム・ボスは蔣介石が臺灣にのがれて以來、最初のカナダ人としてインタビューを先週末行つた。以下はその會見内容の一部である

△國連軍が朝鮮で休戰すれば共産軍はこんどは東南アジアを突くだろう。あなたは臺灣にのがれた私の政府に私を訪ずれた最初のカナダ人だが、次のことを聞きたい

△中國本土にいたときは中國カナダ關係は非常に緊密だつた。カナダは英連邦國中の一番よい友人だつた。ところが今となると、この友情は失われ、國連でカナダ代表は實にひどい非友情的な動議さえ出したが、これは一体どうしたわけか、

△記者答う——現實に即しての態度で、かならずしも友情をなくしたのではないと思うが……

△あなたは現實に即すというもしそうであれば貴國の實業家、外交官、宣教師たちが中共でどれだけ虐待されているかを知るだろう。私は泣事をいうのではない。しかし昔はとても仲よしのカナダだつたのが、友人が逆境に入ると見捨てられたとしか思えない態度ではないか

赤魔が恐い

カナダ輿論調査

カナダ輿論調査所が卅一日發表したところによると世界が今日直面している最も恐ろしいものは共産主義であると答えるものが多く、また道德の廢退もおそろしいことだとするものもきわめて多く、兩方ともそうだというものもある。

△質問　ある人は世界で一ばん恐ろしいのは共産主義だというし、あるものは道德標準の低下が最も恐ろしいというがあなたはどう思いますか。

△答　共産主義がこわい四五パーセント、道德廢頽がこわい三一パーセント、どちらもこわい九パーセント、その他四パーセントで、意見なし一一パーセント。

財産損害 賠償未濟六万餘弗

敵國人財産管理局（カストデアン）が三十一日のオタワ議會で報告したところによると、日系人の沿岸立退きの財産損害賠償はほとんど完了に近づいた。すなわち今日までに賠償濟みは一、二九六件（金高一二五四、一二一弗）まだ賠償未濟は二八件あつて、この金高は六〇、三三七弗と發表した

Mustangs Retain Toronto Basketball Crown

Senior, Junior Squads Take Hoop Titles From Whizz-Kids, Rhapsody In Two-Game Finals

TORONTO — The two Mustangs squads won two league championships on March 28, thus keeping the name Mustangs one to be reckoned with whenever Nisei basketball is mentioned. Mustangs Jrs. capped a strong rally to defeat Club Rhapsody 54-43 while the senior version won a foregone conclusion by copping a 67-46 decision.

Mustangs Jrs. trailing three points from the previous game, fought an uphill battle in the second half of the game to win the two-game total-point round 88-80. The Rhapsodies started out fast and it looked as though they were going to win easily as Mustangs played raggedly. However, the play changed completely in the second half. The redshirts came out with determination and checked the Rhapsodies dizzy and outscored their opponents 38-22 in the same period.

Ted Nishimoto played a strong two way game for the winners, potting 10 pts. while teammate George Shiozaki put on a fine display with his jump shots on the offensive, contributing 15 pts. all in the last half. Dependable George Tanaka came through with 12 pts. Other scorers were R. Mori 9, W. Kamitakahara 4, G. Nakashima 2, and H. Edamura 2.

High scorer for Rhapsody was Tom Yatabe again with 12 pts. but he ran into the same trouble as the last game where he found difficulty finding the hoop in the latter half of the game. Other scorers for the losers were Aki Furukawa 10, Dave Sakamoto 6, Doc Tomihiro 6, Joe Togawa 4, R. Kobayashi 4 and Ken Yamada 1.

Mustangs Srs. who carried a tremendous 34 pt. lead into the game, put on a masterful show in checking the smaller opponents and at times almost taking the ball out of their hands. The Whizz Kids stayed in the game for the first quarter and that was all. The two-game round was 153-98 in favor of the red men.

Herb Miyasaki was again the high scorer with 30 pts. and would undoubtedly have doubled the score had he really tried. Coupled with his 47-pt. splurge in the first game for a fabulous total of 77 points in two games, his play definitely showed that he is not in the same calibre as the other players in the league.

Every Mustang hit the score sheet with Maka Makimoto 8, Ken Miyasaki 6, Toki Toyama 6, Ray Miyasaki 5, Joe Toyama 4, Joep Imamoto 4, Ken Ohara 4. Van Fujiwara was the best for the losers, gathering 12 pts. in his driving attack while teammates Aki Hayashi and Yuki Kameoka played below their form, missing numerous chances and adding only 10 and 9 pts. respectively. Other scorers for the Whizz Kids were Aki Koyanagi 6, M. Fukumoto 5, John Kajioka 4.

Shuttle Tourneys

The Inter-Church badminton tourney is scheduled from April 14 at the Boulevard Club. A large representation from among Nisei players is expected.

Entries in this tournament should be handed to Roy Shin or Matt Matsui immediately.

Meanwhile, interest in the Nisei Open tournament which is only a few weeks off, is reported mounting.

Dance to Assist Western Baseball

In order to give financial assistance to the Westerns Baseball Club, a benefit dance sponsored jointly by the Baseball Club, Koyenkai and the Kisaragi Club will be held on Saturday, May 10 at the St. Michael Hall, corner of Bond and Shuter Street.

Strikeouts Leaders In Rhapsody Bowling

The Club Rhapsody Bowling League closed its 25 weeks of scheduled play with Strikeouts winning the loop standings with 58 pts. Sporteens 47, Demons 38, and Aces 25 followed.

Individual statistics showed Tosh Sakura winning high average honors with 221, Charlie Sakura high triple 856, Tad Ebata and Yuki Kameoka high single 320.

Lucil Ryoji won high averages in the ladies with 185, Eleanor Fryer 687 for high triple and Grace Kanda 280 for singles.

Urabe Blanks Takeda to Tighten First-Place Grip, Moonlight Gains 2nd Spot, 5 Weeks to Go

Urabe Insurance, by taking 17 points of a possible 35 in the five weeks remaining, can cinch first place in the Nisei Majors no matter what any other team does. By pounding Takeda Insurance 7-0 last Friday they tightened their lead and practically assured their position. This was the only 7-0 game of the night, the other scores all being 5-2.

Moonlight Grill replaced Takeda for second place by downing El Mocambo.

Other last week results were: Lewis over Wasser's; Sea Breeze over Lowe Bros; Mammy's over Sora; Family Co-Op over Spadina; Busseis over Best; Yamada over Sammy's.

Point of interest is the struggle among Sammy's, Lowe Bros., El Mocambo and Busseis for the last two spots in the playoff circle. At present the pair mentioned first have the edge.

No individual scores topped 800. Mas Isoshima consolidated his 241 top average by rolling 738 while challenger Maw Mori at 236 failed to hit his average. Other 700 scores were E. Nagasaka 785 (345), A. Muromoto 774, E. Nakamura 756, M. Sugamori 755, J. Furukawa 738, J. Izumi 736, D. Uchida 726, T. Tanaka 713, N. Yano 708, T. Iwamoto 703 (310).

Seattle Bussei Hand Vancouver JCCA Cagers Second Double Loss In International Affair

By GENICHI OHASHI, NC Staff Correspondent

VANCOUVER — Playing before more than 100 spectators at Kitsilano Community Centre on March 22, the Vancouver JCCA cagers, although showing considerable improvement from the previous outing south of the border, again went down to a double defeat at the hands of the visiting teams from the Seattle Buddhist League, the Juniors losing 59-46 and the Seniors falling 41-26.

This was the first international basketball match played in Vancouver since the beginning of the war. Two players stood out for the host teams, Juniors' Kaneme Oye who showed the form that made him the league scoring champ during the 1950-51 season, and Seniors' Jon Yamabe, considered as the top Nisei eager of Western Canada, who sparked the team offensively and defensively.

In the initial contest with Lotus Vikings, the JCCA cagers drew first blood on Oye's basket, but faded badly in the next few minutes, the well conditioned Americans piling up a 12-2 lead. In the latter part of the first quarter, the JCCA cagers, having been given a pep talk by coach Tomo Naka, suddenly came to life and crept up to 15-17.

In the second half, the Vancouverites failed miserably in their scoring opportunities and were outscored 18-7, the half-time score reading Seattle 35, Vancouver 22. Foul shots helped the homesters to a 19-5 spurt in the third quarter, taking the lead 40-41.

But the lack of conditioning and loss of sparkplug Yosh Saito midway in the last quarter through personals, proved the downfall of the JCCA, Seattle pulling away by outscoring the losers 19-5.

Vancouver: Oye 19, Tahara 7, Saito 5, Miyagishima 5, Mitsu[illegible] 5, Uno 4, Kitagawa 1, Naka[illegible] — 46.

Seattle: Ishida 22, Miyata 14, Y[illegible] 7, [illegible]miya 6, K[illegible] 4, Hiro 4, T. Ota, Ima, Kobayashi, Morisaki 1 — 59.

In the second game with the Seattle Y.B.A. Saints, Ishida of the purple and white clad cagers from the south pumped in the first basket and were never headed from that point on, the first quarter score reading 10-2 after the Vancouverites floundered on their shots. The red and whiters, however, paced by ex-Taber and Winnipeg star Jon Yamabe, matched the American basket for basket in the second quarter but the damage had already been wreaked, with the score reading 21-11 for Seattle.

The third quarter ran similar to the preliminary game, the Vancouverites outscoring Seattle 10-5 and only trailing by five points, 21-26, but five fouls to Tom Naka and Seichi Tahara and the lack of reserve strength sapped the strength of Vancouver, enabled Seattle to run the losers ragged. Seattle easily won the contest 41-26 by virtue of their 15-5 superiority.

Vancouver: Yamabe 6, Oye 6, Saito 4, Uno 3, M. Tahara 3, Naka 1, Fukuyama 1, Miyagishima 1, Ikeda 1, Kitagawa, S. Tahara — 26.

Seattle: Fukeda 9, Yoshinaka 7, Tokita 5, Ohashi 5, Fujiwara 4, Ichikawa 4, Tane 4, Nakamura 2, Matsumoto 1, Okamoto — 41.

Koyo Club Dance

HAMILTON — The Koyo Club dance was held March 29 with 70 members of the Kisaragi Club of Toronto present.

Also present were Mayor and Mrs. Miller of Port Dover.

Femme Fare

By CINDERELLA

MY FIRST LESSON

In my second year of High School, our class was assigned to Mr. Hardy for English Literature.

Up to this point I had only a passing interest in the subject. In my progress from Public to High School, each English Literature teacher, noticing my black hair, slant eyes, and Oriental name, took it for granted that I would find English literature difficult. They were kind but not demanding. I remember being strangely hurt when one teacher said, "Why, Mari, you haven't an accent at all!" as if it were a new discovery. I was never troubled by complicated questions. There were times when I knew the expected answers but I was too shy to break the illusion which my teachers had concerning Oriental students and English Literature.

I dwelt in a world of my own creating. Between living in a Japanese environment at night and a Canadian one in the daytime, I lived off the shelves of the Public Library. Little did my teachers realize that within the shy, little, homely, unobtrusive youngster quivered the unsteady fires of a future Bliss Carmen, E. Pauline Johnson, Sir Walter Scott. Little did they guess that the sloe-eyed youngster with the Japanese name was Anne of Green Gables, fair Rowena wooed by the proud Templar, or Mary Queen of Scots, paying with her life at the guillotine.

None of us were excited about the new teacher, Mr. Hardy. Neither were we impressed. He stood outside his classroom, in a neatly pressed navy-blue suit, of medium height, with a good head of brown hair which curled naturally, pearing through extraordinarily heavy, tortoise-shell framed spectacles, viewing with diffidence the new crop of students about to take a course on English Poets. I thought him old, but he could not have been more than 25 years of age.

He never stepped down to his students. He was usually aloof — and often sarcastic. But during the ten months under his eye, we learned to guage his moods. If he arrived, all spruced up in his navy-blue suit, he was in no mood for tomfoolery, and each of us wished he'd done his homework. If he arrived in a salt-and-pepper, rough English tweed, then it meant that we were in for a solo rendition of "Scots Wha Hae," complete with Scotch burr, with a hint of Lowland English, or long orations from "Julius Caesar."

One afternoon, he attacked "Andrea del Sarto" by Robert Browning. There were some four pages of closely printed verse, and it was just fifteen minutes to the hour. The class stirred restlessly.

Andrea del Sarto came alive before my eyes. Here was a man with great potentialities, a man who could utter such noble thoughts as

"A man's reach should exceed his grasp,
Or what's heaven for?"

succumbing to his own inherent weakness.

"Mr. Hardy, please read it again!" Horrified, I recognized my voice speaking those words, while the whole class fidgeted. The second bell had already rung.

"Mari, report to my room after class!" There was no hint to his feelings in his voice. He treated me no differently from my classmates. I could already feel the sting of his sarcasm.

It was a very frightened Mari who showed herself at Mr. Hardy's door. As I loitered in the doorway, he looked up. "O, come in, Mari. You really like Andrea, don't you." And with one of his rare smiles, he handed me a volume of Browning. "Andrea del Sarto is a magnificent study — magnificent." I think I discovered then, that his eyes were deep blue, and that his lashes were long and curly. And I discovered that if I were shy, so was he. He asked me to read "Andrea," and when I finished, he said, "Good, good." — not as if he were surprised but as if he'd expected my reading to be good.

That was the only time I think Mr. Hardy unbent. But it was enough to set a youngster on her feet. He treated me as an adult — not a child set apart, to be handled with something like exaggerated kindness because I was Japanese Canadian. By making me one of the class, he set me free.

With all the assurance of a 14-year-old, I announced to his amazed ears that I was going to make a living as a writer. I was definitely sure of it.

I took my first effort for Mr. Hardy's approval. It was, in my own private estimation, as good or better as the last half dozen short-shorts appearing in Liberty Magazine.

It was a story laid in Chicago, that city of racketeers and gunmen's molls. The main character spoke like Edward G. Robinson. He didn't speak. He snarled.

He was a tough guy. Yeh, he was married once . . . yeh, some blonde dame, see. He had a kid somewhere, yeh. Must be six years old by now. He does a stick-up, see. In making the getaway, he runs over a kid. Something about this kid makes him stop, see. He recognizes the scar on his forehead. It's his kid, see. . . . The story was entitled "The Kid with the Scar."

Mr. Hardy looked at it, rubbed his chin, and looked at me intently. Before my eyes, he tore my precious manuscript into bits, and heaved it into the basket.

"Mari, have you been to Chicago?"

"No, Sir. . ."

"Have you ever met a real gangster,"

"No . . . sir. . ."

Then, with his face flushing, "Have you seen a child die?"

"No . . . sir. . ."

"Have you seen a man cry?"

"No. . ." My voice was hardly audible.

"Then, how in the devil are you going to make people believe the stuff you write, when you don't know a damned thing you're writing about!"

I quivered with humiliation.

And then I heard him say, "Mari, you have understanding. Write about the things you know and feel, girl."

* * *

As the years passed, I met other teachers with greater ability than Mr. Hardy. But none with greater understanding. He caught me by my coat tail whenever I flew beyond the bounds of reality and possibility and truth, and saw to it that I kept my two feet on the ground. It did not matter to him how far up I tried to reach, but he made sure that I had my feet on the solid earth.

SOCIAL CALENDAR

APRIL

4—Toronto. Toronto Nisei Sunday Baseball League Preseason Dance, at UNF Hall, 8-12:15 p.m.

10—Toronto. Toronto Nisei Basketball League wind-up dance, at Labor Lyceum, 9-1 a.m.

12—Toronto. Toronto YBS Conference Dance, at UNF Hall, 8-12 p.m.

12—London. Fifth Ontario JCCA Conference Dance, at Cobblestone Inn.

12—Lethbridge. Alberta JCCA Conference Dance, at the Marquis, 9-12 p.m.

25—Toronto. Dance, music by The Quintcats, at UNF Hall.

26—Toronto. Nisei Open Badminton Tournament Presentation Dance at Metropolitan gym, 8-12 p.m.

MAY

10—Toronto. Western Baseball Club benefit dance, St. Michael Hall, Bond and Shuter.

23—Toronto. Toronto JCCA Spring Fiesta, at UNF Hall.

"Surprise Nite" For AYPA Members

Those that missed out on the last meeting really missed out. It was suggestion nite and the meeting came up with good ones, some of which will be carried out at the next meeting on Friday, April 14 which shouldn't be missed.

It's to be a "surprise nite" and the program is being lined up by the inseparable trio of Min, Hugo and Tony. Even the executive is in the dark as to what's going to happen.

Surprise nite will also see the beginning of a house system whereby members will be divided into groups. In order to know to which group each belongs, would be another good reason to be present.

The meeting will start at 8 p.m. sharp and latecomers will be docked a penny each ten minutes. —C.S.

Personal Notes

MARRIAGES

IGASHIRA — HAMAOKA

TORONTO — Holy Trinity Church was the setting for the marriage of Marian Mitsuru, daughter of Mrs. Tsuyo Hamaoka of Hamilton, and Takashi Igashira, son of Mr. and Mrs. Kyoichi Igashira of Toronto, on March 15. Rev. W. H. Gale officiated.

Following a reception at the International Chop Suey, the couple took a honeymoon trip to the U.S.

Baishakunins were Mr. and Mrs. S. Funamoto.

* * *

MINAMIMAYE — IWASAKI

VANCOUVER — The marriage of Mitsuye, daughter of Mrs. Y. Iwasaki of Kamloops, B.C., and Shoichi Minamimaye, son of Mr. and Mrs. R. Minamimaye of Vancouver, took place on March 22 at the First United Church in Vancouver. Rev. McWilliams officiated.

Reception followed at the Bamboo Terrace.

ENGAGEMENTS

TORONTO — Mr. and Mrs. T. Matsuoka announced the engagement of their daughter, Ritsuko, to Ross Tatsuro Sugiman, son of Mr. I. Sugiman, at an engagement party held at the Celestial Gardens on March 23.

* * *

TORONTO — At their home on March 23, Mr. and Mrs. M. Sugamori of Toronto announced the engagement of their daughter, Emiko, to Tom Asano of Toronto.

Rev. Shoji at Coaldale, Plan Community Bazaar

COALDALE, Alta. — Rev. Shoji of Seattle who is assisting the Japanese Alberta Anglican Church during the absence of Rev. G. G. Nakayama who is still in Okinawa, is back in Alberta.

He returned from Seattle on March 19 and is preparing for the Easter services.

A bazaar is to be held by the Anglican Church at the Coaldale Community Hall on April 19.

CLASSIFIED

HELP WANTED

TRUCK DRIVER for gardener Apply 363 Rusholme Rd., OL. 4035, Toronto.

FOUR MEN, experienced, to work as racing horse handlers and trainers, at convenient place just outside of Toronto. Will offer residences and good salary, prefer a family who can work together. Apply to Mr. Y. Kimura, 120 Elizabeth St., Toronto.

TWO headwaiters, starting wages $50 with meals. Call Mr. Kimura, Lichee Gardens, WA. 9919, Toronto.

GARDENER wanted. Also boy for grocery store help. Phone OL. 2702, 660 Bloor St. West, Toronto.

TRUCK DRIVER, for gardener. Phone RA. 2926, Toronto.

FEMALE HELP WANTED

SEWING machine operator and trimmers, experience not essential, for West End brassiere factory, good starting rates. Apply Mr. Morrisson, Flexees Canada Ltd., 48 Abell St., KE. 8596.

GIRL for checking in drycleaning, good wages plus bonus. For particulars, phone KE. 7770 or LL.2001, Toronto.

GIRL to work on Saturdays between 10-5:30 p.m. Apply Bennett Cleaners, 1047 Gerrard St. East, Toronto or phone GE. 8611.

DOMESTIC HELP WANTED

CAPABLE GIRL for light housework, live in, Forest Hill district, fond of children, references, Call OR. 3898, Toronto.

CAPABLE GIRL for mother's help, small modern bungalow, $50 a month, references. Phone OR. 6828, Toronto.

RELIABLE GIRL for Doctor's home. Fond of children, private room. Phone Zone 6629, Toronto.

FOR RENT

TWO ROOMS, unfurnished, couple preferred. Also one furnished room for single person. Phone PR. 3558, Toronto.

BUSINESS couple to share new bungalow in Queensway. Phone LA. 3174, after 7 p.m.

CAMERA FOR SALE

CAMERA for sale, Lica 3-C, Summitra Nooky attachment for $300. Call HA. 0185, Toronto.

OBITUARY

MRS. KAMEO TAKAGI

BRADFORD, Ont. — Mrs. Kameo Takagi, 49, wife of Keisuke Takagi, passed away on March 30 at the Toronto General Hospital.

Funeral services will be held on Wednesday, April 2, at the Queen St. United Church at 8 p.m.